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I. INTRODUCTION

Tribal Name

101 The tribal name has two versions: Tikuna (Tekuna) or Tukuna (Tokuna). Of the earlier writers, Padre Samuel Fritz (1691), Ribeiro de Sampaio (1774), Spix [114] and Martius (1819), and Ayres de Casal (1831) use the first forms; Acuña (1639), Berredo (1718), and José de Moraes Torres (1759) use the second; Monteiro Noronha (1768) uses both. Apparently, only the first version is used in Peru; in Brazil, however, both forms are in vogue, and it is noteworthy that some travelers (Herndon and Gibbon, 1853; Orton, 1875) employ the term Tikuna in Peru and Tukuna in Brazil.

101 The Kayuišána, neighbors of these Indians, call them Tukuna, the form that 114 Koch-Grünberg heard among the Indians of the Rio Apaporis. According to Tessmann, the Tukuna do not have a name for the entire tribe. He quotes Veigl, who says that, although they speak a common language, they regard the tribe as being made up of different nations; this error on Veigl's part may be attributed to the Tukuna use of the Portuguese word "nação" in referring to their clans.

[198] In this lingua franca spoken by the Indians, Tikuna is the most common version; this statement holds true for Brazil as well as for Peru. However, in their own language the Indians of the tribe employ exclusively the form Tukuna, or Tukuna, the first u having a high intonation and a light tonal accent: Tu:'ku:na. I have verified this pronunciation many times and with Indians of different localities.

According to Veigl,[1] the Portuguese called the Tukuna "chumana"—a gross error, since the two tribes are clearly distinct.

Physical Type

141 The Tukuna are of average stature. According to Barbosa Rodrígues, the mean height of six men and six women measured in Tonantins was 149 centimeters and 145 centimeters, respectively,[2] figures which very probably are not accurate.

● 142 The skin is quite dark. The features of the face are in general coarse, the supraorbital ridges and the cheekbones pronounced. The nose is thick and prominent, the upper jaw strongly developed—not owing to the thickness of the lips but to true prognathism, which becomes immediately apparent when the mouth is agape so that all the teeth are visible. In some exaggerated cases this form of mouth produces an almost Negroid aspect, as Herndon noted among the neighboring Marubo of the Solimões.[3] However, I do not believe that this should be attributed to intermixture.

The iris is dark brown. The eyelid opening is either narrow or medium; the inclination is generally horizontal, with a few cases of obliquity.

During childhood the smooth, thick, black hair is somewhat reddish. Wavy hair is found only in individuals who show other evidences of mixed descent. The eyebrows are normal or scanty; the beard, if it appears at all, is sparse, even at a

[1] Quoted in Tessmann, Die Indianer Nordost-Perús, p. 559; see also Martius, Beiträge zur Ethnographie u. Sprachenkunde, 2:443–483.
[2] Barbosa Rodrígues, Tribu dos Ticunas, p. 52.
[3] Herndon and Gibbon, Exploration of the Valley of the Amazon, 1:243.

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mature age. I knew of only two adult Tukuna with normal moustaches. The pubic hair is always scanty.

Signs of racial intermixture are visible in 20 per cent, more or less, of the members of the tribe—a small percentage, considering that the Tukuna have lived in peaceful contact with civilized persons for two and a half centuries. Evidently the rigid tribal organization into exogamic moieties has prevented unbridled promiscuity.

Defects and diseases.—Serious physical defects of a pathological nature are infrequent. When I inquired about the fate of children born deformed, no one could remember a particular instance. Deformation of the teeth by caries is frequent. Some cases of unilateral blindness the Indians attributed to measles.

Strangely high (2 per cent?) is the incidence of hearing defects, although I have never seen an Indian completely deaf. Defective hearing appears to be hereditary, being more frequent in certain families.

The most damaging diseases are those introduced by the Neobrazilians. Smallpox has ravaged the tribe on various occasions. The first epidemic, which decimated the Omágua in 1649, probably reached the Tukuna as well. Also highly devastating was the smallpox epidemic of 1870, which spread from returning soldiers of the Paraguayan war and almost depopulated certain *igarapés*,[1] such as the Igarapé da Rita.

Formerly there was apparently no malaria or intermittent fever (*impaludismo*) in these tributaries of the Solimões, in spite of the enormous quantities of mosquitoes. But many Tukuna who were taken by their masters to the Javary and Jandiatuba rivers died of this affliction, and others brought it back to the igarapés.

Influenza, catarrh, and other respiratory diseases are frequent but cause less damage among the Tukuna than among the other tribes.

The presence of intestinal worms among these Indians is less common than among the Neobrazilians. There are no venereal diseases, except perhaps among some emancipated families living in promiscuity with the Neobrazilians.

An endemic disease among the Tukuna, which, however, disfigures more than it incommodes, is the *purú-purú*,[2] a skin ailment that results in great irregular patches of a dark bluish color which eventually turns achromatic.

Territory

Formerly the territory of the tribe comprised the jungle centers off the left bank of the Amazon-Solimões from 71° 15′ (Ilha Peruaté) to 68° 40′ W. longitude; its tributaries, the Atacuari, Loretoyacu, Mariuaçú, Tacana, Belém, Cajary, São Jeronymo, and Rita, and the upper course of the drainage which empties into the Putumayo-Içá—the Yahuas, Cotuhé, Poreté, and Jacurapá.

The Tukuna did not then inhabit the banks of the Amazon-Solimões, for fear of the Omágua, who occupied the islands of that river throughout its course in

[1] Terms explained in the Glossary (p. 159) and native words in common use are italicised on their first appearance. Tukuna words are given in a simplified form of Nimuendajú's orthography, which is apparently a normalized phonetic transcription. The following abbreviations are used: P., Portuguese; T., Tukuna; l.g., lingua geral.

[2] *Pinta* or *mal del pinto*, caused by Spirochaeta pintae. In Brazil there are three varieties, called, according to the color of the blotches, "white," "red," and "black." Mexico, *mal del pinto*; Colombia, *carate*; Honduras, *cativi*.—Trans.

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PLATE 2

Children of mɨ̈ɨ̈'tʃua (pl. 3, *a*), Igarapé da Rita. *a*. Genezio tʃanɨ̈'kʃ, aged twenty-five. *b*. Manoel nu'ɨ̈'tʃ-kʃ, aged sixteen. *c*. Avellina ɨ̈ita'na, aged twenty. *d*. Beloca bu':'-nɨ̈-na, aged twelve.

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b

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CHILDREN OF MEÚTINA, ISARAPÉ DA RITA

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PLATE 3

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a. mïïtʃna, Igarapé da Rita, aged fifty. b. Josefa dyaʼčimɛna, aged twelve, Igarapézinho. c. Joaquim gu·vï, aged eighteen, Igarapézinho, brother of Josefa. d, Julio dyiï, Igarapézhino, aged fourteen, brother of Josefa.

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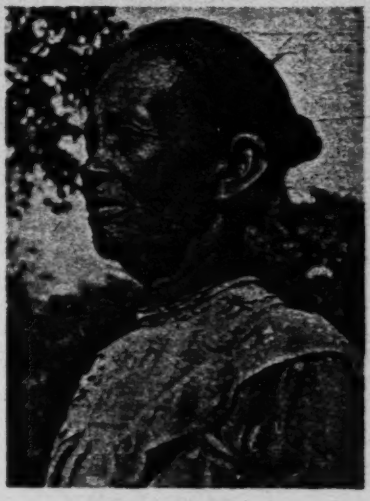

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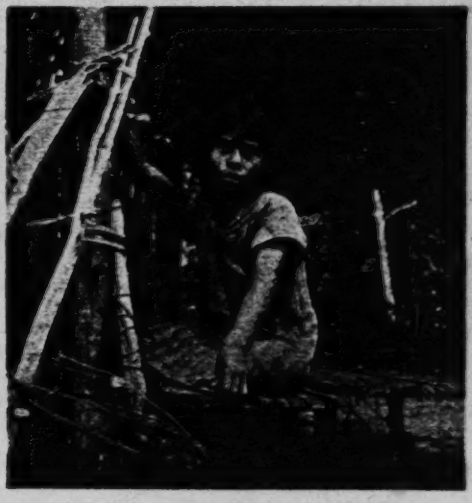

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MÖ'tina JOARAPÉ DA RITA; THREE YOUNG PEOPLE FROM JOARAPÉZINHO

[p. 176 contains no text]

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A VISITING FAMILY

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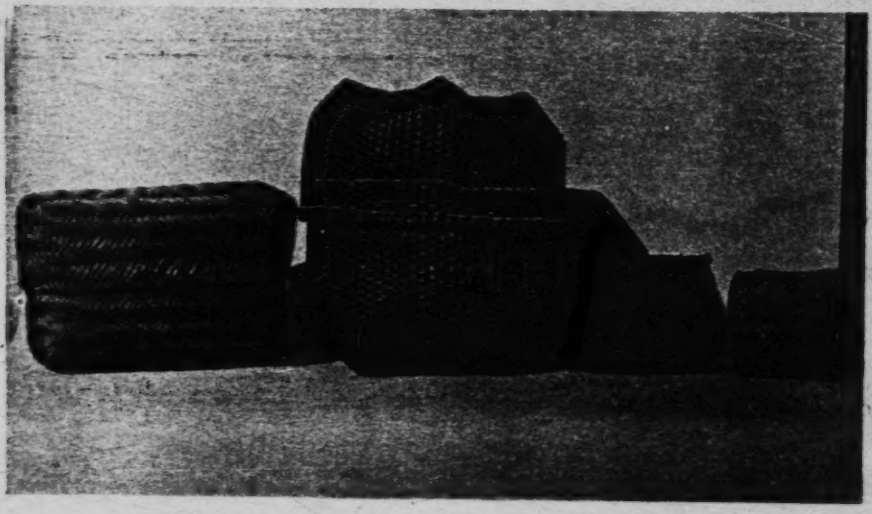

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BASKETRY

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GIRL AT PUBERTY CEREMONY

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

142 The colour of these natives recalled that of old mahogany. A thick rough mane of hair covered their shoulders. The man was decorated on each cheek with tattoo-marks of a deep blue, produced with the juice of the *Pseudo-Añil indigofera*, the design of which somewhat resembled the Chinese letters on a tea-chest. He wore round his neck a necklace made of three or four rows of monkeys' teeth mounted on an osier framework; a brassart of woven cotton, ornamented with a bunch of yellow feathers and surmounted with a crest composed of the long feathers of the ara, was fastened just below the shoulder of each arm; bracelets of a similar material, but without the *pompon* or crest, encircled his legs above the ankles; and a peculiar girdle round his loins completed his attire. In his hand he carried a lance of palm-wood, with a notched point. The woman had neither the hieroglyphic marks on her face nor

CANOE OF THE TICUNA INDIANS ON THE RIVER AYACOARI.

the crested bracelets on her arm. She wore a necklace of red glass beads, acquired in one of her husband's transactions with the Brazilians. A band of woven cotton adorned the lower part of her legs, and a belt of the same material, none too wide, encircled her loins.

This little group, dimly seen in the faint light of the quebrada, and standing out in relief against the rich back-ground of vegetation, through which the blue sky was here and there visible, presented a charming subject for a sketch, of which I proceeded to take advantage. Having stopped the canoe, my companion amused the two Ticunas while I set to work to paint them. Puzzled by my occupation as much as by the intentness with which I regarded them, the couple exchanged some observations in an idiom with which I was unacquainted, and in the utterance of which they appeared to use their throat rather than their tongue. The gutturals of Hebrew, the double consonants of the Quichua tongue, the G, the Jotas and the X of the Castilian, are sounds of the softest melody compared with the vocal gurgling of these Ticunas,

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

whose words I afterwards tried to express in musical notation, despairing ever to write them in syllables. 194

Like most of the river-tribes, these Ticunas understood the Tupi dialect, and spoke 191

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TYPICAL PORTRAIT OF A TICUNA INDIAN.

it a little. Our men learned, from their inquiries as to our unexpected meeting at such 222
an hour, that the natives had visited their plantation in order to gather the banana and yucca which they were then taking home. This store, providing sustenance for a week, assured them of passing the whole of this time in idleness, swinging in a ham-